681 627 684 1. Among the Alagirtsy and Farsalag of the Vladikavkaz okrug, if a wife is caught with a lover, her husband cuts off her nose. Among the Kurtat and Tagaur peoples, the husband kills the adulterer who is caught (Adaty Kavkazskikh Gortsev /Customary Laws of the Caucasian Mountaineers/, Pt. II, pp. 41-44).

and his own wife did not pay wergeld, while the murderer only of the former did pay wergeld. Taking the law into one's own hands exists even now. According to Lt. Colonel Pankratov, there was such a case during his service in the Chimkent uyezd. They placed a thief who was bound, on burning coals, and he was roasted there until the cords were burned through. A. E. Aleksandrov reports from the Kazalinsk uyezd that an outlaw is bound with a lasso to the tail of a horse or a camel.

According to bii Sultan Kanaev, before the coming of the Russians, they exacted a punishment 80 to 90 blows of the lash (durra) for adultery of a bachelor with the wife of another, and if he died under them, wergeld was not demanded. But if he was married, both he and the other's wife were killed, or else they threw the latter into a sack with /246/ a cover, or thrashed her in the sack with their feet. If she did not die after that, she was freed.

681 684 688 Mutilation by court order and execution were practised only by the Kokandians. They were subjected to being torn apart by horses, being hung from a gallows, (1) being stoned to death (sarsan, in place of the Persian sen_sar)

1. The informant had not heard of hanging two men from both sides of a camel, as it is stated in Makovetskii, I, p. 69.

of the Persian sengsar) - this last for incest and renouncing their religion(2)-

2. According to Staff Captain Grombchevskii, among the Kashgar Kirgiz the following types of tortures and lynchings exist: 1) they tie a cord around the head around the forehead, which they begin to tighten; 2) they bind the arms behind the back, and by twisting the rope draw the elbows and the shoulder bones together; 3) they throw the bound thief in front of the entrance to a sheep pen and let the sheep walk over him. The victim of this faints from pain.

and to being impaled on a stake (khada). (3)

[286 cont.]
that Erali's election was illegal, claiming that Baron Igelstrom had concluded an agreement with the Little Horde by which he had promised, in the name of the government, to remove the descendants of Abulkhair forever from the position of khan. Using every possible weapon against Russia, he did not forget to call the Koran to his aid, pointing out that it is forbidden to Moslems to submit themselves to Christian powers. To this same end he sought, in 1791, to induce the Kazaks to end their barter with the Russians and, if possible, to withdraw into the interior of the steppes. He spread the rumor that he was expecting the Bukharan army which the khan of that country had promised him. He sent his son to Khiva in 1793 to ask for similar aid, and although he received a flat refusal, he boasted nevertheless of the success of the embassy. In 1792 he addressed an extremely insolent letter to Peutling, chief of the viceroyalty of Ufa, in which it was not enough to insult him by the most coarse expressions, but the Empress was attacked as well. Finally, in his rage, he solemnly declared war against Russia. The results of this declaration were several new raids by bandits, made by Syrym upon Ilezkoi [Iletski] Gorodok [now Ilek], Fort Kalmuk, and various other places on the Iletsk line.

Khan Erali could not make his enemy see reason, and therefore in 1792 he demanded that troops be sent to the horde to punish the offenders. The Empress did not grant this request. Rightly contemptuous of Syrym's malicious intentions, she [287] did not wish to spill the blood of the Kazaks, especially since the severe defeat they had suffered in 1790 in the midst of their steppes at the hands of the Ural Cossacks had in no way corresponded to her humanitarian intentions nor to the expectations of the ministry.

In the midst of the disturbances which were then troubling the Little Horde, we should note Erali's request for a house to be built for him near the fort of Orsk and the request of Sultan Ishim for the construction of a city in the midst of the steppes. Circumstances did not permit the satisfaction of this last demand at that time, but Erali's request would have been granted if he had not died in the month of June, 1794, after ruling the Little Horde for three years.